PACIFIC COLLEGE LIBRARY
BERKELEY, CALIFORNIA

The
American Friend

Vol. XXXIV. No. 38 | SEPTEMBER 22, 1927 | New Series Vol. XV. No. 38

Pacific School of Religion
Berkeley, Calif.

World Conference on Faith and Order

ALFRED C. GARRETT

Quinquennial Sessions In Prospect

Iowa and Ohio Yearly Meetings

Impressions of Pan-African Congress

RACHEL DAVIS-DUBOIS

ON THE HORIZON OF THE CHRISTIAN CHURCH

PROPERLY TRAINED CHRISTIAN LEADERSHIP

Great emphasis was placed on the importance of properly trained Christian leadership this summer at Columbiona-on-Lake George. The statement of Dean Sperry of Harvard was approved that the Church in the person of its ministers needs facing the discipline and travail of spirit by which the way is found for men to reach God. The problem is to find teachers and leaders. The vehicle of unity is believed to be a rediscovery of the mission and message of the Bible. The conference asserts the reality of essential Christianity in men quite diverse in intellectual statement. The Church is advised to "stick to its last" and to seek to make life more abundant in a larger number of individuals who in turn will function in state, school, family, and in business according to the distinctive laws of these different groups. "Come padre, tell me about God," said a soldier in France. "That's your job. You ought to know." The favorite slogan of President Wilbert White of The Biblical Seminary in New York, who conducts the Columbiona conference, is, Recourse to the Records, by which is meant, Return to the Bible and go where it leads. He often quotes P. T. Forsythe who says "The ministry must be a bibliocracy. It must know its Bible better better than any other book." The objective is to make Columbiona-on-Lake George in religion what Peterboro in New Hampshire is for artists, Woods Hole for science, and Williamstown for politics.

BETTER OPPORTUNITY FOR NEGRO CHILDREN

To correct the conditions disclosed by seven months' study, the Joint Committee on Negro Child Study submits detailed recommendations, chief of which is the development within the Welfare Council of New York of a committee representative of all of the committees now interested in work with the colored to coordinate the activities of these committees and to plan a social welfare program for Harlem and the other colored districts of the city. The report recommends also: Increased recreational programs for adolescent colored youth; an increase in the municipal facilities for play; after school and summer activities in school buildings; social centers for adults and the family as a unit; more summer camp facilities for those who can pay as well as the poor; an extension of probation service for colored children; more visiting teachers in schools dealing with colored children; more Big Brother and Big Sister supervision of colored children; increased appropriations from the state legislature to increase the capacity of the New York State Training School for Girls; provision for neglected colored boys and girls who are Protestants, particularly for those over twelve years of age; more suitable provision in state institutions for young delinquent boys. "It is hoped that the chief result of the report will be to increase interest on the part of the public in general in the wider implications of present conditions among Negro adolescents. Only as a large group of publicly minded citizens of both races becomes interested in giving the Negro child a better opportunity will the specific recommendations of the report be adequately carried out."

Are You Out of Gas and Oil?

When your car refuses to run because you need gas or oil, water or air, a Service Station is to be found at the next turn of the road—and the "man in white" wipes the dust from your windshield free of charge!

When the missionary enthusiasm of your Bible School or Meeting runs out, when vision for service abroad becomes clouded with dust, why not call at the Missionary Board Service Station for new plans, methods and material—and get the dust of worn-out methods wiped from your windshield free of charge!

Write today for
Lists of good missionary books,
Foreign news letters and bulletins,
Missionary stories, plays and pageants,
The new Board Report.

Get The Facts From Your Service Station

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS
101 South Eighth Street
Richmond, Indiana

FOR HOME STUDY OF THE BIBLE

In a recent report of the various Extension activities of the great Universities it was said that hundreds of thousands of people were availing themselves of opportunities for home study through the higher institutions. The ages of these students vary from youth to old age, and from that of the man seeking a technical training through which to increase his earning capacity, to the diletante investigating an interesting phase of culture, or the student who unable to attend college is yet determined to pursue college studies and receive a college degree. Among all these more or less earnest people, however, comparatively few were studying religion. As a matter of fact, but one of the greater Universities is giving large attention to home studies in that field. Through the American Institute of Sacred Literature, The University of Chicago is conducting the religious study of ten thousand people annually. Its courses of varying degrees of thoroughness, and varying types of credit, number fifty or more. One can register and receive a sufficient amount of work in any one of fifteen or twenty subjects to last him a school year and give him a certificate, all for the sum of seventy-five cents. The latest of the courses in this group has the challenging title, "Experiments in Personal Religion," and is to be carried on jointly by several members of the faculty of the Divinity School. It should not be concluded that because this work is inexpensive it is not scholarly. It simply has little or no correspondence accompaniment. For those who want more thorough personal guidance the Institute carries courses which range all the way up to University and graduate credit. The Institute also conducts reading courses and circulates traveling libraries containing the necessary books. This is a good time to get into touch with an organization which has the backing of not only the University to which it belongs but of many scholars and teachers throughout the country. For further information address the American Institute of Sacred Literature, Hyde Park, Chicago, Illinois.

DISCOVERING THE SECRET OF MANNA

The secret of the manna on which the children of Israel were said to have been fed during their wilderness wanderings is reported to have been discovered by an expedition sent out by the Hebrew university of Jerusalem. They say it is an excretion from the bodies of insects of the coccidae family. "Clear drops exude from the abdomen of the insect and falling on the ground form hard whitish grains of sugar varying in size from a pinhead to a pea." But, remarks a contemporary, ordinary travelers through this region may still be recommended to carry provisions.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXIV. No. 38. | SEPTEMBER 22, 1927 | New Series Vol. XV. No. 38.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the Act of March 3, 1897.

EDITORIAL

Foreword to the Five Years Meeting

ONE month from the date of this issue The Five Years Meeting is scheduled to be in session. Elsewhere we publish the program and some facts in connection with the forthcoming sessions, which are to be held at Richmond, Indiana, October 18 to 24.

The Committee on Arrangements, or Program, in cooperation with the Executive Committee, has done its work faithfully and well. We doubt whether so much painstaking and constructive thought has ever before been given to the planning of the program for the Five Years Meeting. The fact that an experiment is being ventured, in which the emphasis is being placed upon conference and discussion rather than upon formal address, has required very careful consideration of the framework of the sessions.

Framework and programs, however, are in themselves poor things in which to put our trust for spiritual achievement. The expectation, the individual attitude, the spirit behind them are what count. Realizing this, the Committee on Arrangements, in preparing the program, has issued the following foreword which may well be addressed to all our Friends. While especially applicable to those who plan to be in attendance, these words may well be accepted by the much larger number who will be present in spirit only.

"The Five Years Meeting, in its sixth quinquennial session, will be a time of spiritual opportunity. Many who are weighted with the responsibilities of the Church or who are entering untried paths of spiritual endeavor will seek a renewed consciousness of God. He will be found by all who seek him with pure hearts. But the finding of God, by a few individuals, in new illuminations of the Spirit, will not be likely to have great significance for the Society of Friends, except the group as a whole, rises to the higher levels of Christian experience and together travels the King's Highway. Let all who come strive to arise, and to help others arise, in newness of life in Christ, his Son.

"The Five Years Meeting sessions also offer an opportunity for a better understanding of the practical tasks of the Church which we have undertaken together. The sessions have been planned with this as an outstanding objective. What the Boards have tried to do and will attempt to do in the future will be subjects for discussion. How our whole program has been conceived in its relationship to the mission of Christ will be the center around which there will be free interchange of ideas. Aspiration for the future, and consecration to unfolding tasks will mark the deliberations. In this seeking for enlightenment, contribution may be made by all. Free discussion will characterize the sessions and as far as possible all discussion will be related to spiritual objectives. Let all who come have open hearts, ready minds, and an actual experience of Divine Love, so that such contributions as may be offered will conduce to the growth of the kingdom of our Lord Jesus Christ.

"In spiritual advancement and in enlarged sympathy and understanding let us make the Five Years Meeting of 1927 a waymark in the history of the Society of Friends and an honor to the great Head of the Church."

Does God Want Our Silver and Gold?

HOW often do we hear the exhortation, "Give your money to God!" "Consecrate your money to the cause of Christ." To many who hear such exhortations, God is not very tangible. He is not seen with the eye, nor felt with the hand. Christ has so long since ceased to be the Jesus of History that he lacks reality to many people. It is not hard to ignore the claims of a dim, far-away Deity. It is not difficult to form the habit of spending our money on ourselves.

Such exhortations have a modicum of truth in them but they also contain much falsehood. God does not want money. He never goes to the store to buy food and clothing. He does not purchase a home and an automobile. He is not a buyer of books, pictures and sheet music. God never placed gold and silver in the earth with any expectation that man would dig it out to hand it up to the Creator of the universe. God has no need that silver and gold can supply. He does not even ask his children to deposit money to his account in the bank.

"Do you mean to say that God has no interest in gold and silver?" someone may ask. Most assuredly not. God is deeply interested in what is done with the material treasures that have been entrusted to man. God wants his children to give their silver and gold to other people to help in making them good and happy.

Dollars have power to do things. They serve as a medium of exchange. When used over the counter they make possible a bountiful supply of food and covering for the body. They build clean, attractive homes. They insure good books, magazines and periodicals. They erect schools and colleges and provide teachers and pupils. They construct churches in which men give the words of eternal life. They build railroads and steamships and purchase tickets for people to go to other people and

share with them the knowledge of God's love and saving grace.

No, God doesn't ask any Friend to give back into his hand a penny of the material things of life. But God does expect every Friend to share with his fellowmen the material goods which he may possess. God expects his followers to provide an adequate allowance for every minister, missionary, teacher and worker who may be engaged by the church to render a specific service. He expects his children to support the benevolent activities of the church. Any thing short of this is outright robbery.

Sharing adequately with others does three things. First, it makes possible the doing of specific tasks in connection with the building of the Kingdom of God among men on the earth. Second, it brings great happiness to those who are the recipients of the sharing. Third, it yields a spiritual harvest of love, joy, peace and liberality in the life of the one who shares. Giving liberally is God's method of making Christian men with enriched personalities, generous natures and healthy spirits.

Jesus had all these truths in mind when he said, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." God wants to see every one of his children—whether by creation or regeneration—made free and happy and useful. He wants every one to have food, clothes, work, play, rest. He longs that every one shall know him who is the only true God and Jesus Christ his Son, for to know God and Jesus Christ is life eternal. And as we give away our gold and our silver it is transformed into the things which are needful for the body and the spirit and thus it finds its way back to God in communion, obedience, worship and service.

B. W. B.

World Conference on Faith and Order

BY ALFRED C. GARRETT

AN exclamation called me to the window of the railway carriage. Oh, what a magnificent view! The train had suddenly emerged from the hills of the Jura at a point high up on their slopes, and we were looking down on a superb panorama of nearly the whole of Lake Geneva. Ten miles across its waters rose the great group of rock peaks to the height of 7000 feet, their precipices and pinnacles now glowing in evening light, over which on clear days gleams the snow summit of Mont Blanc, the tallest giant of Europe. In a few minutes we drew into the beautiful station of Lausanne; and then for three weeks our room-window looked out over that great panorama. It was the background of the Lausanne Conference.

Now that it is over, some of us feel that this Conference may prove to have been a real epoch in history. As one delegate remarked, it seems to be the first Ecumenical Conference of the Christian Church as such that has been held for 1200 years. Can it be that "the dark night of apostasy," schism and separation is about over, and that a new dawn of unity and power, a new vision of the Kingdom, is opening before us? If so, and if this Conference marks in however imperfect a way the beginning of such a new era, it will indeed prove historic and may be classed with such gatherings as the early Church Councils of Nicaea, Chalcedon or Constantinople.

It had been decided beforehand to avoid making decisions or adopting any definite conclusions, lest we should seem to be directing the Churches, or trying to alter their position; still less should any action be taken. "We are not here," said the Bishop of Bombay, "to negotiate a union, but to explore truth." The idea was largely educational, to learn about each other's differences, and above all to become acquainted. Statements were prepared upon the five or six subjects which were especially discussed, and were then "received," though not "adopted," and ordered to be transmitted to the Churches for their further study. The endeavor was made in these papers to make frank statements of the more irreconcilable differences as well as of the agreements which were discovered. These papers may therefore not appear to general readers as very strong documents; but the marvel was, to those of us who were present, that we were able to form and to "receive" any united statements at all, when we saw the extreme diversity of convictions that was represented. As each of these papers was passed, a sigh of relief and gratitude seemed to go up; and usually a few moments of silent prayer were called for, as an expression of unified thanksgiving.

From this point of view the Conference seemed a greater success than we had really dared to hope. The spirit of "love and unity" was maintained throughout, in spite sometimes of sharp differences of opinion. In a conference of such unexampled diversity, running all the way from Catholic to Quaker, this was indeed remarkable, affording unanswerable testimony to the reality of Christianity, of the general presence of Christian love, and of the Spirit of Christ leading us.

An instance of this was when near the middle of the Conference, a message was read from the delegates of the Eastern Orthodox Church (The Catholics of Russia, Greece, etc.), representing 150,000,000 members: They said in effect that the discussions were becoming so liberal that they could no longer take part in them; but that they wished to continue in love and brotherhood with their fellow Christians of the Conference, to be regarded still as a part of it, and to go forward working together in the future for the great cause of unity. What might have been a disastrous withdrawal from the Conference, thus rather increased the feeling of good-will.

Although the Roman Catholic Church had declined the invitation to send delegates, there were two of their priests present apparently in the situation of unofficial observers. One of these we met, and were in cordial relations with him—a tall and graceful young Austrian, a friend of Carl Heath's and a member of the Fellowship of Reconciliation. He impressed me as a noble Christian; yet they say he is a Jesuit.

On the other hand, the Catholics of the Eastern Church ("Eastern Orthodox") were largely represented, perhaps twenty of their leaders being present—Archbishops, Metropolitans, and I think even one Patriarch. In spite of their high rank, they impressed me as unexpectedly humble, loving, and truly Christian men. They were the most striking figures among the four hundred delegates—long robed, wearing a kind of high, mitre-like caps, long hair over their shoulders, and shaggy full beards; they often had gold chains with large gold crosses, and at times great jewelled brooches, upon their breasts, and walked slowly with a modest, meditative air. They did not appear to be good speakers. One of them, somewhat different from the others, we came to know quite well. He was the Archbishop of Antioch, and was said to live is Damascus. He wore a scarlet robe from his throat to the ground, and in the house a purple velvet mitre cap; out of doors he threw a heavy black silk robe over his shoulders, wore a stiff, black-silk cap like an elevated turban; he carried a staff with a heavy silver knob. But we found him quite a delightful gentleman in conversation. He had

been at Woodbrooke, and knew Dr. Rendell Harris, and was now on his way to America to dedicate some Syrian Churches. Other Catholics, and far the most able and active of them, were the High Church Anglicans of Anglo-Catholics, whom we learned to appreciate as fellow Christians when two of their bishops ably advocated our cause in a time of need—strangely enough upon the subject of the sacraments.

One of the most notable effects of the Conference was this acquaintance with the Catholic element, the learning more correctly of what their position really is and the appreciation of the fact that these men are real Christians, able to show striking values in the things they hold. I was several times astonished to find in the midst of unpromising and almost unpleasant statements, how close nevertheless they came to the Quaker position when they spoke of the *spiritual* side of their convictions. One Eastern Catholic Bishop said, "In the priestly performance of a mystern (i. e. a sacrament) man counts almost for nothing, but the grace of God The Holy Spirit is all important." One of our own representatives in addressing the Section of Sacraments urged that the Friends did have a sacrament—that in the highest moments of their silent worship they did at times partake of the divine life in the deepest sense—one might even dare to say, partake of the very life-essence of God and of Christ in the Spirit, and so came close to all their fellow Christians in this matter.

It seemed as though the mysticism of the Friend closely resembled the spiritual element in the sacramentalism of the Catholic. This may have accounted in part for the sympathy for Friends shown in debate by the Anglican Catholics. So after two of the sharpest discussions in the Conference the Friends were finally included in the scope of the United Church, although that Church required the use of Sacraments, and the Friends had none in the usual sense. The short paragraph which covered our case was redrafted six times in all before a form was found which the Conference would pass. To me it appeared as though at this point, where Catholic and Friend could for a moment touch hands in sacramental life—the Friend simply omitting all outward elements and priestly intervention—the extremes of Christendom had met; the full round of its variations was complete; the circle of unity at last was closed.

In spite of the insignificance of our numbers as a Christian body, and of our representatives at the Conference, all seemed to realize the seriousness of the question of our position; it suggested the question of liberty for all Christians. In a beautiful, brief paper read by our Friend Carl Heath before the full Conference upon the Friends' position, this principle was tellingly set forth: we stood for spiritual liberty.

Another feature of the Conference was the influence of Missions, and the effect of the example of unity in the foreign mission field. The first speech that really touched the quick of the Conference, that made us feel like rising to our feet to cheer, was made by a young missionary bishop from India. It was a fiery appeal to be allowed to develop freely by themselves. The discussion on Creeds was just over; and he recalled that even the Nicene Creed made no mention of method of ordination and of sacrament, but that these were just the things that prevented unity in India; the Church in India was almost ready to break away from the home churches, with their strictness in these things, and to decide her own destiny. This was the first note for the freedom of which I spoke; and whenever a delegate from the foreign field made an effective speech, it was received with acclaim.

Amid all the differences and seemingly desperate difficulties, one great agreement was forever clear, all were ready to confess their loyalty to Christ. Allusions to the headship and leadership of the Living Christ were often made. In this we were all at home; in this our brotherhood and unity appeared. The Message of the United Church is to be the glad tidings of his salvation. With this assurance, we leave Lausanne humbly believing in the success of the Conference deeply touched by its experiences, realizing that a great new proclamation of the Christian faith has taken place, and rejoicing at "what God hath wrought."

Abiding In Him

Thy humble guest, thou Savior of mankind,
I dwell with thee till close of life's short day;
Thou art to me "the life, the truth, the way,"
And in thy light such wondrous treasures find—
Eternal values suited to the mind,
Within my heart, stand forth in bright array—
That I am moved, at thy request, to pray
For guidance toward life's goal, by love entwined.
To follow thee means sacrifice of all
My powers to serve at thy command, and hold
My flickering lamp that other faltering feet
May find the upward path; I heed thy call
And forward press, in peace and joy untold,
Thy fellowship to share—life's crown complete.

Richmond, Indiana. JOHN R. WEBB.

Quinquennial Sessions in Prospect

October 18-24, 1927, Richmond, Indiana

On the evening of Tuesday, October 18, the 1927 sessions of the Five Years Meeting of Friends in America are scheduled to open at the East Main Street Meetinghouse, Richmond, Indiana. These gatherings are always notable in the history of the Society of Friends but this year's assemblage will be of particular interest. For one thing, it marks the twenty-fifth anniversary of the establishment of this experiment in Quaker polity. Furthermore, it marks the passing of the last of the "fathers" who were so largely instrumental in the establishment of the Five Years Meeting. Beginning in 1887 with the Richmond Conference and continuing on through the quinquennial conferences until 1902 when they were merged into the present organization, and throughout the history of the latter, no two Friends were more outstanding and influential than Timothy Nicholson and James Wood. For the first time they will this year be missed and it is indeed fitting that at the opening session recognition and tribute be given them.

While the Five Years Meeting is a delegate body so far as the actual performance of the business is concerned, attendance is by no means restricted to delegates and others of immediate official connection. In fact, Friends from all over the Five Years Meeting are encouraged and urged to attend so far as it is possible for them to do so. In order to encourage such attendance on the part of those who are within a reasonable radius of Richmond, the program has been so arranged as to offer special inducements for week-end attendance. It is hoped that very many Friends, young and old, will avail themselves of this opportunity.

What might be termed an incidental attraction is offered in the new East Main Street Meetinghouse which will be the home of the Five Years Meeting in session. Ade-

quate and pleasant accommodations are hardly to be included among incidentals however, and Friends may look forward with pleasurable anticipation to being "at home" on the new premises. Indiana Yearly Meeting has already proved the new meetinghouse and found it admirable.

THE WEEK'S PROGRAM

TUESDAY, OCTOBER EIGHTEENTH

7:30 p.m.—Opening period of worship.
7:50 p.m.—Roll Call of Delegates.
Greetings from Fraternal Delegates.
"In Memoriam"—James Wood, Timothy Nicholson.
Reading of Recommendations and Requests. Announcement of Committees.

WEDNESDAY, OCTOBER NINETEENTH

9:00 a.m.—Devotional period.
9:15 a.m.—Permanent Organization.
9:30 a.m.—Report of Executive Committee.
Report of General Secretary.
11:15 a.m.—Address: "The Mission of Christ and the Five Years Meeting," Pres. W. O. Mendenhall, Friends University.
2:30 p.m.—Devotional period.
2:45 p.m.—Miscellaneous business.
3:00 p.m.—General Conference.
Subject, "The Mission of Christ and the Five Years Meeting." Leader, Lewis C. Moon..
7:30 p.m.—Meeting for Worship.

THURSDAY, OCTOBER TWENTIETH

9:00 a.m.—Devotional period.
9:15 a.m.—Presentation of the work of the Board of Home Missions.
Conference on the Home Mission work of the Five Years Meeting.
2:30 p.m.—Devotional period.
2:45 p.m.—Presentation of the work of the American Friends Board of Foreign Missions.
Conference on the Foreign Mission work of the Five Years Meeting.
7:30 p.m.—Devotional period.
7:45 p.m.—Miscellaneous business.
8:00 p.m.—Joint Missionary Conference.
Missionary Motives and Aims.
Christ and Race Relations.

FRIDAY, OCTOBER TWENTY-FIRST

9:00 a.m.—Devotional period.
9:15 a.m.—Report of the Finance Committee.
Report of the Treasurer.
Report of the Auditor.
Report of the Trustees.
10:00 a.m.—Conference on the Financial Interests of the Five Years Meeting.
2:30 p.m.—Recreation on the Earlham Campus.
7:30 p.m.—Devotional period.
7:45 p.m.—Presentation of the work of the Board on Religious Education.
8:00 p.m.—Address, Walter S. Athearn, Boston University.
Discussion on the problems of Religious Education.

SATURDAY, OCTOBER TWENTY-SECOND

9:00 a.m.—Devotional period.
9:15 a.m.—Report from the Yearly Meeting Delegations on the nominations of persons to serve on various boards.
9:30 a.m.—Miscellaneous business.
10:30 a.m.—Presentation of the work of the Board on Education.
Discussion of educational problems.
2:30 p.m.—Devotional period.
2:45 p.m.—Presentation of the work of the Peace Association of Friends in America.
Presentation of the work of the American Friends Service Committee.
Discussion.
4:00 p.m. — Address, "The World-wide Opportunity for a New Way of Life," Rufus M. Jones.
7:30 p.m.—Devotional period.
7:45 p.m.—Presentation of the work of the Board on Young Friends Activities.
Conference on Young Friends Interests.

SUNDAY, OCTOBER TWENTY-THIRD

10:30 a.m.—Meeting for Worship.

MONDAY, OCTOBER TWENTY-FOURTH

9:00 a.m.—Devotional period.
9:15 a.m.—Miscellaneous business.
9:35 a.m.—Presentation of the work of the Publication Board.
9:40 a.m.—"The Church and Its Journalism," Walter C. Woodward.
"The Church and Its Bible School Literature," Wm. J. Sayers.
Discussion.
10:45 a.m.—Presentation of the work of the Prohibition Board.
Discussion of Temperance problems.
2:45 p.m.—Report of the Organization of Boards and Committees.
Miscellaneous business.
4:00 p.m.—Report on the Relationship of the Five Years Meeting to the Federal Council of Churches.
7:30 p.m.—Devotional period.
7:45 p.m.—Miscellaneous business.
Closing devotional period and adjournment.

GENERAL INFORMATION

The reports of the various Boards will not be read but will be made available for the delegates in printed form. Statements will be made by each Board regarding the salient points in its report and concerning its policy.

Special meetings for worship are appointed for eight o'clock each morning, at seven-thirty on Wednesday evening, and at ten-thirty on Sunday morning. There will also be other opportunities for worship on Sunday afternoon and evening under the care of local Friends.

The eight o'clock meetings for worship and all other meetings preceding the stated sessions will close fifteen minutes before the regular sessions begin.

The morning sessions will close promptly at twelve o'clock, the afternoon sessions at five, and the evening sessions at nine.

The conference idea will prevail. In each session a definite discussion period has been provided for in connection with the work of the Board which is being presented at that time. On Wednesday afternoon the first discussion period will occur and will be of a general nature based on the theme presented in the morning session.

Discussion is limited to five minutes except for those chosen to speak and to act as leaders.

The recreation period on Friday afternoon is for all. It is not an athletic contest but a period of play.

In the periods of social intercourse make yourself known to others. Practice Friendly friendship.

Delegates should plan to be in their places to answer to the roll call at the beginning of the first session on Tuesday evening and should remain to the last session on the following Monday evening. Important matters of business will be taken up in all the sessions on Monday.

Friends desiring to make arrangement in advance for entertainment while at Richmond should write to Harry C. Doan, 1106 Main Street, Richmond, Indiana.

DELEGATES APPOINTED

CANADA YEARLY MEETING

Albert S. Rogers	Edith A. Harris
William P. Firth	Edith C. Bowerman
Ella R. Firth	Edith Valentine

NEW ENGLAND YEARLY MEETING

Rufus M. Jones	Frances E. Wheeler
Lindley M. Binford	Lyra T. Wolkins
Wilbur K. Thomas	Charles N. Replogle
Oscar G. Mostrom	Thomas J. Battey
	Alfred T. Ware

NEW YORK YEARLY MEETING

Abram S. Underhill	William Simkin
John I. Lane	Jesse A. Stanfield
William J. Reagan	Ruth E. Craig
Elizabeth L. Hazard	George H. Wood
	L. Hollingsworth Wood

BALTIMORE YEARLY MEETING

John R. Cary	J. Hoge Ricks
Edward F. Raiford	J. Edgar Hiatt
Margaret T. Carey	Sara H. Hoge

NORTH CAROLINA YEARLY MEETING

Samuel L. Haworth	Calvin Gregory
Alice Paige White	Milo S. Hinckle
L. Lyndon Hobbs	Hettie Hallowell
Lewis W. McFarland	Ezra W. Jennette
Raymond Binford	Edmund G. Key
Clara I. Cox	John T. Lane
Rosa N. Edgerton	D. Virgil Pike
	Tom A. Sykes

INDIANA YEARLY MEETING

Arthur M. Charles	Wilson Gilbert
Walter C. Woodward	Herbert R. Pearson
David M. Edwards	Charles E. Carey
H. Clark Bedford	Ancil E. Ratliff
Charles E. Hiatt	Mary J. Overman

Harold Barnes — Margaret Hire
Milo E. Ratliff — Parvin W. Bond
John Rarick — Lucy Hill Binford
Fred E. Carter — A. Ward Applegate
Aaron Napier — B. Willis Beede
Isadore W. Kirk — Wm. J. Sayers
Effie Douglas

WILMINGTON YEARLY MEETING

C. Clayton Terrell — Jane M. Carey
W. Rufus Kersey — O. Herschel Folger
Mary H. Terrell — Harold McKay
Isaac T. Johnson — J. Edward Ransome
Ethel Linton — Laurenna H. Farquhar
Wendell G. Farr

WESTERN YEARLY MEETING

Richard R. Newby — William S. Kitch
Ella M. Barrett — Edmund T. Albertson
Charles Coffin — Lee Guyer
Albert L. Copeland — John M. Cox
E. James Carter — Henry Craig
Homer J. Coppock — Surilda Ellis
Leslie Bond — Burnie Cook
Walter Edwards — Frank V. Stafford
Aubrey DeLon — Charles L. Mendenhall

IOWA YEARLY MEETING

Stephen M. Hadley — Alvin Hoskins
Edgar H. Stranahan — L. Willard Reynolds
Charles O. Whitely — DeWitt Foster
Clayton V. Stanley — William E. Berry
Ellison R. Purdy — Helen Winnemore
Alden L. Knight — H. Lineas McCracken

NEBRASKA YEARLY MEETING

Theo. Foxworthy — Casper W. Hanson
DeElla L. Newlin — Charles A. Mott
John R. Bowen — Ora W. Carrell
Lawrence Linton

KANSAS YEARLY MEETING

W. O. Mendenhall — M. F. Swafford
W. S. Hadley — Elmer Jones
Edmund Stanley — Guy Harvey
George C. Wise — Mary S. Harvey
Ralph E. Jackson — Fred R. Newkirk
Lela Gordon — W. A. Woodward
Estella Garrison — Clarence Griffiths
Carl D. Byrd — J. Perry Hadley

CALIFORNIA YEARLY MEETING

Allen U. Tomlinson — Jessie Haworth
Harley M. Moore — Charles S. White
Walter F. Dexter — Etta Fisher
David E. Henley — Esek Perry
W. O. Trueblood — Rowland White

FRATERNAL DELEGATES

PHILADELPHIA YEARLY MEETING

Elizabeth Brinton — Elizabeth B. Jones
James W. Edgerton — M. Albert Linton
J. Passmore Elkinton — Edith C. Moon
Elizabeth H. Haines — Max I. Reich
Marian W. Harmer — James F. Walker
William B. Harvey — Annette G. Way
D. Robert Yarnall — Susan S. F. Goodwin
Elizabeth B. Yarnall

LONDON YEARLY MEETING

J. Edward Hodgkin — Amy E. Wallis
Elspeth L. Hodgkin — Howard A. Diamond
William B. Matheson — Elsie E. Diamond
Annie E. Matheson — Thomas Ellis
Harry T. Silcock — Frederick B. Sainty

DUBLIN YEARLY MEETING

S. Hilda Bell — William E. Coulthart
Edwin B. Jacob — A. Dorothy Walpole
Rebecca Green — William R. Wigham
Florence A. Malcomson

CONSOLIDATED REPORT
OF
UNITED BENEVOLENCES

April 1 to August 31, 1927

Yearly Meeting	Totals
Baltimore	$ 1,869.52
California	781.00
Canada	
Indiana	8,903.20
Iowa	6,047.46
Kansas	607.50
Nebraska	660.57
New England	5,246.86
North Carolina	4,452.09
New York	1,917.63
Western	4,069.32
Wilmington	1,768.14
Oregon	2,150.39
Other Gifts	1,344.84
	$39,818.52

Boards	Distribution
American Friends Board of Foreign Missions	$30,914.10
Home Mission Board	4,702.91
Peace Association	860.57
Young Friends Board	541.89
Prohibition	99.45
Publication	5.74
Education	58.91
Religious Education	208.17
Aged Ministers and Missionaries	1,683.31
Emergency	743.48
Specials	
	$39,818.52

Total budget for the year	$148,433.00
Total budget for five months	61,847.05
Total receipts for five months	39,818.52
Shortage for five months	$ 22,028.53
Receipts for five months this year	$39,818.52
Receipts for five months last year	25,477.36
Shortage for five months this year	22,028.53
Shortage for five months last year	37,022.64

QUARTERLY MEETING AT COLD SPRINGS

Shawnee Quarterly Meeting was held at Cold Springs, Oklahoma, September 9-11, the first to be held in this part of the state. Columbia Meetinghouse was destroyed by fire last spring, so the invitation from Friends at Cold Springs was accepted and the occasion was a real revival, greatly strengthening the local work. The spirit that marked the periods of worship and business and the social hours reminded one of the early days of Friends. Much unity and brotherly kindness were manifested throughout the sessions. Meeting on Ministry and Oversight was held Friday evening; M. F. Swafford spoke Sunday morning on the Sin of the Unguarded Moment, while Kate M. B. Jones and Amy Long gave messages in the evening. Eber Hobson spoke on Stewardship, Sunday morning; Jesse A. Bates, in the afternoon, on Keeping the Unity of the Spirit and M. F. Swafford, in the evening, on Being also Ready. The local meetings were all well represented.

Iowa Yearly Meeting in Session

Enjoys Declamatory Contest

The sixty-fifth annual assembly of Iowa Yearly Meeting of Friends was held at Oskaloosa, Iowa, August 29 to September 4, inclusive, 1927. Pleasant weather and good roads made it possible for many Friends who live in the various Meetings over Iowa to drive in for a part or all of the sessions.

Among the Friends who came from a distance to share with us the inspiration of these days and to bring us messages of encouragement and uplift were Chas. S. and Nellie White from Long Beach, California; John R. and Nettie Wright from Citrus Heights, Calif.; Harry R. Keates, a former General Superintendent of Iowa Yearly Meeting, now General Superintendent of California Yearly Meeting; E. T. Albertson, Secretary of the Indiana Council of Religious Education; Lora P. Arms, a missionary from Jamaica; Gladys Smith Jones from Seaside, Jamaica; Eber and Martina Hobson from the Indian Mission in Oklahoma; Thomas Q. Harrison representing the American Friends Service Committee work; Edgar T. Hole and Fred Smith representing the Five Years Meeting; Margaret Moninger, a missionary for twelve years in a Presbyterian Mission in South China; and Max I. Reich from Philadelphia. Mention should also be made of I. Lindley Jones who has recently come to take up pastoral work at Oskaloosa.

The reports of Boards and Committees gave evidence of earnest endeavor on their part. Besides the usual methods of stimulating interest in peace and international relationships by letters, addresses, and the distribution of literature, the Service-Peace Committee have have a part in two unique enterprises. One of these was the Peace Caravan Movement in which two members of the Yearly Meeting committee have shared, Bruce Hadley and Virgil Smith, besides one other member of Iowa Yearly Meeting, Robert Gronewold. The other undertaking was the maintaining of a booth in the new Educational Building at the Iowa State Fair, where peace leaflets were distributed and other means employed to call to the attention of those who visited the Fair the importance of being informed upon this subject and exerting an active influence in behalf of peace.

Thomas Q. Harrison, in an earnest address, emphasized the absolute necessity of vital Christianity as the basis for the solution of social and economic problems and progress in peace and international relations. So searching was his message that we felt we must accept the challenge he brought and that in reality and sincerity we must put Christ first in every relationship of our lives.

On Wednesday morning, an innovation was introduced into our sessions by the Women's Missionary Union, who sponsored a Missionary Declamatory Contest in which six girls of high school age took part. The names of the participants and their respective Quarterly Meetings follow: Ruth Nellis, Des Moines; Irene Ellis, Bangor; Lucile Albery, Bear Creek; Blanche Jay, Lynn Grove; Faythe Gibbons, Ackworth; and Golda Johnson, Oskaloosa. The judges' decision gave first place to Ruth Nellis, who read "From Christmas to Easter," and second place to Lucile Albery, who read "The Moffatts." Reward for first place was a fine Bible, and for second, a book of missionary interest. The contest was worth while because all the readings were such as should inspire interest in missions, and the girls delivered their selections well.

Our Mission Board has urged the importance of being informed of the conditions on the fields and of praying earnestly and intelligently for the work. Their efforts to secure promptness in paying the United Budget pledges have borne fruit, for the total contribution to this fund was over $21,000. In connection with the Missionary program, Margaret Moninger, who has spent twelve years in South China, spoke of the conditions in that country. Her plea was that people at home learn the actual conditions on the fields so that they may pray intelligently for the workers and native Christians. Edgar T. Hole showed that even though there has been opposition in some places, loyalty has developed and the results are encouraging.

Within the past few weeks, not only Iowa Yearly Meeting but the whole Five Years Meeting has suffered a great loss in the passing of Luella Hoover, who two years ago, immediately after Yearly Meeting, went to her chosen field in Jamaica. During that time she has labored earnestly there and has done a beautiful work. The Missionary Committee arranged a brief memorial for her in connection with the Missionary reports on Wednesday afternoon. Irene D. Stranahan for the Committee and Gladys S. Jones and Lora P. Arms for the workers on the field bore testimony to the beautiful life and spirit of Luella. Her consecration, her zeal, and her untiring labors have made her a strong influence both among her associates and acquaintances in the homeland and among those for and with whom she worked in Jamaica. The earnest desire is that someone may feel the call and be willing to take up the work she has left.

WORK OF RELIGIOUS EDUCATION

In stimulating interest in Bible School work the Board of Religious Education has been active. One proof of this is that from every Bible School in the Yearly Meeting they received a report of the work done. Statistics show an increase in enrollment in the schools this year. Teacher training courses have been given in some schools, and several students in Penn College have availed themselves of the opportunity to take some courses in leadership training in connection with their regular college course. Several books have been added to the library circulated under the direction of this Board and many Bible School workers have taken advantage of the help they could get by reading these. Four vacation Bible Schools were reported.

E. T. Albertson, Secretary of the Indiana Council of Religious Education, who gave the address, pointed out the importance of adequate equipment in the Bible School and the necessity for trained leaders who understand young people and who by their consecrated and earnest lives can win their pupils to allegiance to Christ as their Savior.

The report of Chas. O. Whitely, General Superintendent, showed that he has been an exceedingly busy man during the year. As usual he has traveled thousands of miles and given a large number of addresses or sermons. Not only has he carefully looked after the interests in different parts of the Yearly Meeting and helped to solve the various problems that have arisen, but he has answered calls for service in places outside of Iowa and has ministered willingly as he was able.

The annual report of the President of Penn College showed that in class work, in forensics, in athletics, in music activities, and in the Christian Association work the year has been a good one. Although many colleges in this section have suffered a loss in the number of students, enrollment at Penn in all departments has been nearly equal to that of the preceding year in spite of the fact that many young people have had to give up their school work temporarily on account of financial considerations.

The faculty changes for the coming year are more numerous than usual because some members are pursuing work for advanced degrees and others have taken other positions. Prof. Guy West Wilson and Dean Clara Sykes, both new members of the faculty, were present and were introduced. Dr. H. Linneus McCracken, who will serve as Acting President this year, urged that the whole Yearly Meeting share the responsibilities for the college and that all work together for its strengthening and growth.

Following the reports, degrees were conferred as follows upon those who, during the summer session, have finished their work:

Bachelor of Arts—Esther Brazelton, Marie Cassell, Theodore Cook, Lester Guldner, Mina Hargis, Theresa Hjort (with Honors), Algie Holmes, Pauline Jessup, Maud Norris, Vera Mae Sopher, Richard M. Speas.

Bachelor of Science—Paul Johnson, Paul Roberts, Ruth Anna Roberts.

E. T. Albertson, in the educational address, showed (1) the importance of being able to read intelligently, honestly, and without prejudice; (2) the demand for people who are willing to do hard things and who enjoy doing them, people who have convictions and who dare to do the task that ought to be done; (3) and the need of a passion to do something really worth while. Such a passion comes from a definite goal, an irresistible urge from within, and courage to stand for the right regardless of the price one must pay. Through education should come such traits as will enable individuals to meet all three of these needs.

RECOGNIZES GIFTS IN MINISTRY

On Saturday morning, the Committee on Recording and Training of ministers reported favorably on the names of Mabel Culbertson, Lawrence T. Hibbs, W. Bruce Hadley, and Cecil E. Haworth, and their gift in the ministry was recognized by the Yearly Meeting. Chas. E. Thomas, Harvey A. Wright, Verne Wortman, and Ermin C. Perisho, whose names were sent up this year by their respective Quarterly Meetings, are to be under the direction of the committee for one year. In the service of recognition which followed the report, H. E. McGrew in an impressive way pointed out the responsibilities that come to those thus recognized by the Church and emphasized the high privilege of being called to be Christ's minister.

The Yearly Meeting went on record as opposing capital punishment because it is in direct opposition to a recognition of the great value Christ places upon the individual. Another resolution adopted by the Meeting expressed approval of the prohibition amendment and advocacy for the perpetuation and observance of laws enacted for its enforcement, and commendation for the announced spirit and purpose of the organizations endeavoring to secure these ends.

Yearly Meeting this year was marked by an unusually large number of interested young people who not only shared in the regular sessions but carried on their own activities as well. In their gatherings for social and recreational purposes they maintained an enthusiastic and friendly spirit of co-operation. In their discussion groups they showed that they think seriously on problems connected with religion in daily life and that they are earnest in their effort to find the truth and sincere in their purpose to follow the light as they discover it. A profitable and inspirational meeting on Saturday evening was of their planning and execution.

HELPFUL DEVOTIONAL MESSAGES

No review of the Yearly Meeting sessions would be complete without a reference to the devotional services. Besides the usual morning eight o'clock meeting when some visiting minister brought a message, we turned aside from routine business each morning at 11:30 for a devotional half hour. On two mornings I. Lindley Jones stirred us with earnest and helpful messages. Two other mornings, Max. I. Reich gave an exposition of Philippians.

With the exception of Saturday, each evening Max. I. Reich in his unique way brought impressive messages from the Psalms. These meetings, as well as the Sunday morning worship hour when he spoke, were times of real inspiration. On every hand there was general expression of appreciation for the services of this consecrated and gifted Friend.

The days we have spent together have indeed been seasons of refreshing and blessing. Challenges for greater loyalty to Christ and more whole-hearted purpose to live as he would have us have stirred us to earnest resolves. The store of riches that is ours in the Bible has been opened up to us in a new way. Bonds of fellowship have been strengthened. As we leave this place of inspiration, it is our prayer that we may go with willing hearts and alert minds to do God's will and to follow him in the promotion of his cause on earth.

C. M. M.

THE CHRISTIAN MOVEMENT IN CHINA

A well-known missionary statistician estimates that of 8,200 missionaries related to China, 1,700 are at home on normal furloughs; 2,000 more are at home on advanced furloughs; 1,000 are in temporary residence in nearby countries; 1,000 are living in Shanghai, in addition to the 750 ordinarily resident in the city of Shanghai; and the rest are either permanently or temporarily located in Hongkong, Tsingtau, Chefoo, Tientsin, and Peking, excepting possibly 500 still remaining in interior cities. While these figures are not based on actual records they doubtless give what is substantially the present situation.

The following extracts are from a letter by Dr. C. Y. Cheng, General Secretary of the National Christian Council of China, July 25, 1927.

"You will be happy to know that, at a time when missionaries have evacuated from their posts and much of the work of the church has come to a standstill, the Chinese Home Missionary Society is planning to send out a new band of missionaries to the Yunan Province. The secretary of the Society, Rev. C. K. Li, is to accompany four or five new missionaries to start for Yunan after visiting such centers as Foochow, Amoy, Swatow, Canton and Hongkong in the early part of September, visiting the churches and meeting church leaders in these centers in the hope to rouse up a greater measure of zeal for this missionary outreach. We hope to have two medical workers, two teachers and one evangelistic worker amongst those who go to the field. It is gratifying to know that these people have decided to serve Christ and their fellowmen in that distant place, well knowing that political upheaval and open banditry are awaiting their coming. It is very inspiring to read the letters these people wrote to us, offering their services for the evangelization of the Southwest.

"The Christian Church in China has been greatly affected by the advent of the Nationalist Movement. Patriotism is a subject of timely importance and the Christian Church has frequently been accused of being unpatriotic and being classed as running dogs of imperialism. Prompted by a desire to show to the non-Christian world that Christian people are, in no sense, less patriotic than their fellow countrymen, many Christian unions have been formed in various cities with the object to deal with the current problems facing the Christian Church. A number of statements and manifestoes have been issued and resolutions passed, stating the position of Christians in regard to matters such as the so-called unequal treaties, Christian education and the ideals of the Three People Principle, etc. In such attempts, Christians have shown to the non-Christians that they have as much the welfare of the country at heart as any other Chinese citizen. But of course sometimes such declarations and resolutions have somewhat gone astray, not quite in keeping with the principles of the Christian religion. This is a difficult time, a time that each one of us must watch and pray so that we may do the right thing both in the eyes of the nation as well as of God.

"The Christian Church is undergoing a time of severe testing. There is a strong element in the Nationalist Movement opposed to the Christian religion, also a strong element against foreignism. As the Christian Church is both religious and also has connection with foreigners, it has suffered a good deal of misunderstanding and ill-treatment. Then the evacuation of missionaries has somewhat added to the difficulty of the church. Much unfamiliar responsibility has been left to the native workers. Yet we are thankful to say that many stand firm and have proved to be faithful to their trust. This time of testing will, in my opinion, lead the church to a higher plane of their spiritual life. The church in the future may have to go with less financial support and intellectual assistance from outside, but the church will still have the Christian truth and message to deliver to the people of China. The church will still have Christ, who is the essential value of the Christian religion, to present to the people of the Far East. We shall forever thank God, if the church, in passing through this time of testing, will find itself, in the days to come, in this new path of development."

Ohio Yearly Meeting Buoyant

An Impressive Consecration Service

More than just another Yearly Meeting was the verdict of Ohio Friends who gathered at Damascus, Ohio, August 23-28. Familiar faces and voices forever stilled were replaced by some present for the first time in many years. The large body of ministers and workers gathered under a conscious expectancy, in fellowship and faith, that gave form to buoyant hope in matters spiritual and strengthened belief in the future welfare of their chosen church relationship. A ban on the attendance of children at public gatherings, on account of prevalent infantile paralysis, closed the children's meeting and noticeably affected the attendance of the usually large crowds on the closing day. The attendance at sessions throughout the week was as large as in former years.

Tilman Hobson, of California; Harry Parry, of Canada; Louisa Williams and R. Ella Levering, of Baltimore; and H. Elmer Pemberton, of Wilmington, ministers of other Yearly Meetings were used in bringing helpful messages to the meeting. Dr. J. H. Huffman, of Marion College, continued his most acceptable work of a year ago in conducting an expository hour from eleven to twelve o'clock each day. At other times special addresses and sermons were delivered by Dr. Huffman to large and appreciative audiences.

Outstanding in its challenge and appeal was the message by Thomas Que Harrison, field worker of the American Friends Service Committee. The reception given this able speaker was most cordial in every way. In depth of conviction, diagnosis of international needs, sincerity of approach in alleviation of these needs, and in sheer force of personal power Thomas Harrison gave evidence of being far in advance of his years. Fortunate will he be if the record of future years does not note that his message likewise was in advance of his generation.

A full dozen missionaries intermingled with the usual attenders and graced the occasion by their presence. Instead of the usual order of one to three missionaries at home and a half score or more on the field in China, the order was reversed this year due to the "Nanking affair" and its attendant personal dangers. Nine missionaries, all of them young people, stood together at the missionary session and sang in the Chinese language," He Leadeth Me." Needless to say this unusual feature left a profound impression. Thoroughly looted missionary property at Nanking and a seriously disrupted work at Luho await the time when Margaret Holme and Charles and Elsie Matti, remaining at Shanghai, may reenter the field and prepare the way for the return of the full corps of workers. Claude A. Roane succeeds Elmer Wood, who for a number of years has been president of the Missionary Board.

The retirement of two other men from active service, due to advancing years, was accepted with regret by the Yearly Meeting. Louis C. Haldy, for years president of the Friends Rescue Home Board, retired in favor of William J. Crumrine, who takes up the work as an appointee of the Yearly Meeting since the ownership and management of the home has just been transferred from Columbus Monthly Meeting to the Yearly Meeting. Robert F. Mosher, whose worthy counsel has guided the affairs of the Representative Body through a long period of years and who has given unstinted service on other boards and committees gives up active participation in these interests. Herbert L. Haldy is now clerk of the representatives.

As anticipated, the policy of apportioning the raising of funds according to membership has caused a radical revision downward in membership lists. There is a reported net decrease in membership of 320. At the closing session of the Meeting on Ministry and Oversight, John Pennington conducted an impressive consecration service for seven young people proposed for recording as ministers. These were named by four Quarterly Meetings where they have already given special evidence of their gift. Samuel J. Mosher continues as General Superintendent of Evangelistic and Pastoral work.

A very marked increase in educational interest is noted in the large number of young people reported in attendance at a number of different colleges. The Cleveland Bible Institute has doubled its enrollment in the six years of Dr. C. W. Butler's administration. The Yearly Meeting Committee on Education is developing a reading course for pastors and ministers and otherwise trying to stimulate an interest in more definite and increased reading and study. A long standing concern took definite form in the establishment of a department of stewardship. A superintendent was named in the person of Carson W. Cox. An effort is to be made to pledge 1200 persons to tithing as a definite system of giving.

Judge Lyons, of the Mahoning County Court of Domestic Relations, gave the address of law enforcement. His thorough prohibition convictions and intimate knowledge of the problems of law enforcement made his oratorical effort very effective. A plea for more than the payment of money by an offender in liquor cases was emphasized in Judge Lyons' address.

The Yearly Meeting enjoyed a week of unbroken sunshine with a touch of autumn temperature after the first day. A week of good fellowship and unbroken harmony closed with a full day of gospel services on the Sabbath. Standing room was at a premium when Tilman Hobson and Dr. Huffman gave vigorous and profitable messages in the Yearly Meetinghouse. Harry Parry and Levi Cox were heard in helpful messages at the same hours in the Local Friends Church.

RALPH S. COPPOCK.

APART?

BY J. L. SPICER

"Not good if detached," my ticket read;
"No fruit if apart," the Master said;
For reuniting the Spirit pleads—
All newness of life for one who heeds.

A QUAKER WEDDING

A marriage according to the custom of Friends took place for the first time, in the Leesburg Friends Meetinghouse, August 30, 1927, when Melinnie Thelma Cloud, daughter of Alonzo E. and Bertha E. Cloud of Leesburg, Ohio, and August Brokaw of Cincinnati, O., were united in marriage. The audience room had been beautifully decorated with ferns and palms, thus making a pleasing background for the wedding party, as they arranged themselves before it. Long before 3 P. M., the hour set by the Monthly Meeting for the marriage, the house was filled with people, many of whom were eager to witness for the first time a "Quaker marriage."

Promptly at the appointed time the wedding party entered the building and passed down the aisles to the front. Here they stood for a brief moment facing the congregation, and then the groom, taking the bride by the right hand, said "In the presence of the Lord and of these witnesses, I take thee, Melinnie Thelma Cloud to be my wife, promising with divine assistance to be unto thee a loving and faithful husband as long as we both shall live," and in like manner did the bride repeat the same promise of faithfulness and fidelity to the groom. There followed the signing of the certificate by the bride and groom and by the committee of two men and two women Friends appointed by the Monthly Meeting to attend the marriage. When this was completed, the certificate, showing these vows and the authority of the meeting for the marriage to take place, was read by the father of the bride. Then followed a time of silence and prayer for the blessing of Heaven upon the union thus formed.

The beauty and simplicity of the dress, decorations and the ceremony itself, left a spell of sacredness over the gathering causing them to ponder on the great institution of marriage as thus divinely appointed. Immediately following the marriage a reception was given in the home of the bride for the wedding party, the committee and their families, and relatives and friends from Columbus, Cincinnati, and Richmond. The marriage certificate was signed by about seventy-five witnesses.

A. E. C.

Pan-African Congress Impressions

BY RACHEL DAVIS-DUBOIS

While all the meeting of the Pan-African Congress gave me a clearer understanding of what's going on in the world from the viewpoint of the Negro Race, still I think it was the last meeting addressed by two white men which had the effect of a searchlight being thrown on the past and future. These two men were very different—one was very young and almost scoffed at religion, the other has been a missionary in Africa several years. They were both alike, however, in that the idea of any superiority of the white race over the black had completely vanished from their minds.

Dr. Mensching, on a short trip from his duties now as a pastor in Germany, showed us, through the light of his experiences in Africa, what a debt the European owes the African. "We said the African needed our protection against the Moslem slavery. Yet all the Islamic slave trade has not killed as many Negroes as our last war. Uncounted thousands of Africans, taken from their homes and forced to serve as porters for the needs of the vast armies operating in Africa, died in great heaps with not even the care we usually think of giving animals.

"In West Africa we bought slaves with liquor. That evil can not be laid at the door of the Moslem. No race has ever done so much harm to them as that of the Christian faith. What can we do to repay, in a small way, our debt?

"The old wisdom of Africa is dying with the onrush of our civilization. We should send leaders there to help them collect their old songs, proverbs, and social systems. We should help them build native schools such as the Danish Folk High Schools, where they could learn modern agriculture, carpentry, nursing, etc. We should get them to give up their old superstitions which are harmful, giving them in place of that the best of our new wisdom. We should offer them only the personality of Jesus and not our controversy over creeds and sects."

Dr. Mensching read several African proverbs which he had collected from the natives while teaching them to read and write:

"If you ruin your enemy, you stand in your own light."

"Greed ruins the greedy man."

"The enmity of your fellow man is a burden for yourself."

"For him who has no feet, the others run."

"We are like climbing plants helping one another to get higher."

"Even though your neighbor was unkind to you in your distress, nevertheless give him if he needs help."

These proverbs from the tribes of Eastern and Central Africa show that the highest ethical ideals as set forth in the Sermon on the Mount are not unknown to them.

Pastor Mensching believes with Ghandi that "the reconciliation of races is more important than the reconciliation of nations."

"Mr. Vandercook, the other speaker of the evening, is the author of "Tom Tom," a study of native life. He also spent some time in Africa, not as a missionary, but led only by his curiosity to explore the unknown. His talk was very whimsical which provoked much applause. "The modern European believes more things which have not been proved than any savage in Africa. The so-called savage has developed the art of life, a technique of happiness. I find his virtues are those in which he differs from us. He has a sense of spiritual grandeur which is beyond us. We have learned a certain sense of duty to God and our neighbor, yet he has learned his duty to nature. The native African believes in one God, the creator of all things, but he is not so vain as to think that man is God's only interest. He sees that man is dependent upon the forest, the soil and the wind. He fancies they are also dependent on him. He notices that man dies sooner than the trees, hence he has no feeling of superiority. His instinct is to protect the forest, ours is to destroy.

"He personifies nature and seeks to play fair with the spirit of the trees or the rivers. For instance, if he is to take a dangerous voyage down through the rapids, and fails to learn from the wisest elder the most efficient way of going, he thinks the spirit of the river would be insulted and hence would be justified in destroying him. All the faith in the world that the River-God is your friend won't help unless you play your side of the game squarely.

"He has a keen sense of democracy. Each man is responsible for his own destiny and can't be helped. The wisest old chief has no more spiritual power than a young man. 'If I haven't played the game squarely I deserve all I get.' An old chief once attended a Mission Chapel and came back saying 'There are enough things in your Chapel dedicated to the God of Love to buy all the devils in the forest.' A stick of wood, he has in his hut, is not an idol but a stopping place for a household spirit.

"They have open minds about the meaning of life and death, and we come with our stupid idea of being perfect, with everything settled and the African being a thoughtful race is easily convinced. Unless we can change our line of approach to the African native we will soon exterminate the whole race for their wonderful social organization built up through thousands of years is being lost by our attitude of contempt. The most civilized man is he with the most curiosity. I urge that we change our state of mind from that of contempt to one of a healthy curiosity willing to see that which is good in others different from ourselves."

The open deliberations of the Conference could be summed up with the one word "Exploitation"—perhaps it was the cultured Haitian delegate M. Belegarde, who spoke only beautiful French, denouncing the occupation of the United States in no uncertain tones. Perhaps it was the young men from the West Indies, stressing the importance of a "sounder economic policy, an industrial education to meet our needs, and not the education which teaches us to want only white collar jobs when there are none to be had while the imperialists grab our lands." Perhaps it was the young American Negro telling of legalized peonage in the South, of the hard economic struggle all over the country. When admonished by an older man for being too emotional on the subject one young man said, "I hope I lose my power of speech if I forget to view with emotion the centuries of exploitation visited upon my people." Something seemed to say to me then: "Some day God will require the services of a race that has never known the sin of exploitation." Then as I looked at the long row of maps, charts and graphs showing the advance of the Negro in education, etc. I wondered if perhaps God were not rapidly preparing that race for his own ends.

PRAYER

BY VERNA LOVEDAY HARDEN

An elevation of the human heart
To holy heights of gratitude and praise;
A solemn going of the soul apart
To walk with God on silent, sacred ways.

A faith renewed, a casting out of fear;
A joy that is immovable as Heaven;
A knowledge that our Father holds us dear,
That ere we ask, good gifts to us are given.

Communion sweet with him who is all-wise,
Who looks with love upon the earth he made;
A stilling of our anxious, foolish cries
By one who murmurs: "Peace. Be not afraid."

We shall never increase the so-called sanctity of the oath; it is a bit of outworn liturgy that were better abolished. As to raising the average of truthfulness among witnesses, that will come only when the courts gain greater respect—through more expedition, more probity, and more justice.

—*The Drifter,* in *"The Nation."*

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

THE WAY OF THE SPIRIT

Editor THE AMERICAN FRIEND:

As the expressions and opinions of a very young man are not seriously considered by his elders, so the following thoughts may not be by you and indeed I perceive they are still very immature ideas. For the last seventeen years I have been laboring in a dilemma to come to satisfactory judgments in spiritual matters and also in temporal matters as connected with the spiritual. The nearest approach to satisfaction and content would seem to me to be among those called Methodists; but on close association there was a lack, an unsatisfied craving.

Occasionally, through reading, little statements and expressions dropped here and there led me to be deeply impressed with the Quaker belief and practices. I made different journeys for the express purpose of learning at first hand, both by inquiry and observation, but more especially by observation, if this were the haven I sought. By careful study and observation I found some of the elements of my visions but not the real vision itself. I associated with every religious denomination with whom I was able to come in contact but to no purpose. The old faith, as I understood it, was not to be found. Finally, finding my quest brought no results, I decided I had better pay better attention to worldly business and at least have physical comfort; then in the course of my occupation I began to noticè character as exhibited in the different people with whom I came in contact, and I also noted the propensities of animals, and at this point I began to get a little inkling of real truth.

I perceived all living creatures have a variety of knowledge sufficient for their existence here, and then I turned to man and noted the kind of knowledge he makes use of most and I found it was of the same class, though much more refined; so I concluded the knowledge shown by the flesh is one knowledge; but this is the knowledge that was so disappointing to me, so I began to look for spiritual knowledge and I discovered that is could not be found where the flesh or animal knowledge was emphasized.

Then through force of circumstances my temporal and physical forces and those things pertaining to this life were brought very low, and with my observations on the alert I was able to see when the animal and temporal spirit crushed the spiritual desires. Then I began to favor the things of the spirit. I avoided hastiness, anxiety and discontent and kindred evils and then I was able to see very plainly the reason, and the practices of the early Christians, and of the founders and early followers of succeeding bodies of worshippers.

Those things that please the flesh, also injure the spirit; and those things that strengthen the spirit tend to keep the flesh in subjection. And here is the occasion of the so-called severities of, say the early Friends and also Methodists. They knew the meaning, as I was learning it, of that word which says, "The flesh lusteth against the spirit and the spirit lusteth against the flesh." The one is contrary to the other.

On page 561 of THE AMERICAN FRIEND, third column, a few words are dropped, which show the earnest effort of some world-weary souls to strengthen the spirit. If those things were done merely as a rule, or as a means of attaining spiritual life, they would be vain; but if a person were so filled with the spirit as to be happier without paintings, pianos, bells, etc., it truly is a blessed state to be in; one which I believe many of the early Quakers and Methodists enjoyed. I prefer the name of Quakers as it was a term of worldly derision as also was Methodist, and is much dearer on that account as it savors more of the spirit.

There is the basis of all the outflowing testimonies—a life so filled with the spirit of love, joy, peace, etc., that worldly toys and customs are distasteful.

JAMES E. SPENCER.

Norwich, Ontario.

CHANGE IN QUERY 5

Editor THE AMERICAN FRIEND:

For the consideration of Friends generally, I should like to suggest two changes in Query 5, found in Chapter V of Part III of our Book of Discipline.

After the word "beverage" and before the question mark, I would insert "and is your influence properly directed in support of the successful operation of our national prohibition policy?"

In the same Query, after the last word "things" and before the question mark, I would insert the words: "not inherently evil in themselves or in their practice,"

The reasons for these additions are to my mind so obvious that they need no elaboration or comment. Whether or not the coming Five Years Meeting can consider the proposal is perhaps open to question, and involves an interpretation of Discipline.

Paragraph 8 of Chapter X of Section I, Part II of the Discipline, under the heading "Yearly Meetings" provides a method of amendment, where the initiatory step is taken by a Yearly Meeting.

To what extent if any the Five Years meeting may take the initial step in the amendment of the Discipline by receiving proposals from individual members or from Yearly Meeting delegations to the body is not clear. Certainly there is no specific provision for such action.

But just as certainly there is no specific requirement that all amendments must be proposed by Yearly Meetings. Paragraph 8 cited above, which refers to Yearly Meeting procedure, defines the method to be followed when proposed amendments originate in the Yearly Meeting or come to it from a Quarterly Meeting.

Personally, I am rather inclined to the opinion that it is not an unwarranted interpretation of the powers of the Five Years Meeting to conclude that has the right to initiate proposals for changes in Discipline, and that after agreement thereto these proposals can be submitted to the Yearly Meetings for their final determination.

Should the question of order be raised, and should the Presiding Clerk decide that the Five Years Meeting possesses no right to take the course which I have suggested, there is a possibility of relief from another angle.

Inasmuch as the Queries determine nothing of disciplinary procedure and refer to no corporate rights of meetings or members, it would, in my opinion, do no violence to the Discipline to conclude that the Queries are legislation, and therefore not subject to the rule of constitutional amendments.

May I not express the hope that the above discussion of a constitutional matter will not over shadow the desirability of making the changes suggested as soon as it can be done. S. EDGAR NICHOLSON.

New York City,
September 12, 1927.

QUAKER WORLD SERVICE

Year by year Geneva attracts fresh international bodies to meet within her precincts, and what could be more appropriate, questions John S. Stephens in his article on International Service in *The Friend* (London), than a conference of Friends met there in a Quaker Student Hostel to discuss the future of Quaker World Service? The concern of the Adjourned Yearly Meeting called for a gathering beyond any national limits, and so it was that Friends from Warsaw and Salonika, Vienna, Berlin, Frankfort and Paris joined with other Friends from England and Philadelphia to meet Harry Silcock, Carl Heath, Wilbur K. Thomas, and Hans Albrecht, clerk of the German Yearly Meeting. The newly founded hostel, under the wise guidance of Bertram and Irene Pickard and Alexander and Edith Wilson, opened its doors very wide in welcome and the vision of the future World Quakerism was the keener for the sight of the youthful enthusiasm already at work there on international problems.

QUAKERDOM · AT · LARGE

Dr. S. G. Hastings and his wife of San Antonio, Texas, have returned to their home after a delightful visit in Indiana, his native State, with their daughter and her husband, Everett and Ellen Reece of Marion, Indiana. They express gratitude for the ability and privilege of being able at the age of eighty-seven to attend the day sessions of Indiana Yearly Meeting. He is a loyal Alumnus of Earlham College and much pleased with recent developments and advantages afforded by the new administration building replacing Lindley Hall.

Many American Friends and people of good will generally came to know and love John P. Fletcher of England when he spent a year or more in the United States a few years ago. Since he doubtless appealed generally as one confirmed in his bachelorhood, the news of his marriage in London on September 3 will come as a pleasant surprise. Although his wife, who was Miss Dorothy Ballard, is not at present a member of Friends, she is an ardent peace worker and shares his interest in international friendship.

Giving his impressions of the recent Lausanne Conference on Faith and Order in the World Outlook Section of *The Friend* (London) for September, Carl Heath writes that "the outstanding characteristic of the Conference was without doubt the spirit of patient desire to understand one another maintained from beginning to end .....By increasing association and understanding, and increasing perception of its common power to reveal to mankind the true inner nature of life, the meaning of God and the significance of the gospel of Jesus, the churches of today may evolve a new and free unity. A united Church set to proclaim truth with an entire freedom of spirit, to redeem life by the ardor of its affection, to realize the Kingdom of God by its sense of righteousness, may be a dream but it is one that many at Lausanne are vowed to make real."

Bertram Pickard writing of the International Quaker Student Hostel at Geneva, Switzerland, says, "If the emphasis has been put upon things intellectual, that is not to undervalue things spiritual. The real success or otherwise of the Hostel will be measured in terms of spiritual experience. If vision without knowledge be futile, knowledge without vision may be positively dangerous. Professor Zimmern has appealed for an alliance between leadership and learning, but he himself admits in the opening passage of his book that intelligence is not all, nor yet the deepest things in life. The purpose of the Quaker Hostel can perhaps be summed up in a single phrase as follows: to promote within the Quaker movement throughout the world a learning that will result in leadership, and a leadership which will itself be led by the enthusiasm of discipleship."

Our Friend, Cornell Hewson of Indianapolis, is answering an increasing number of calls to address various groups interested in the Christianizing of industry. He has recently addressed a Lakewood (Ohio) Chautauqua audience; the Fellowship for a Christian Social Order, in summer conference at Hillsdale, Michigan; served as one of the leaders for the Students in Industry Conference at Earlham College, September 4-5; and gave the opening evening address at the annual convocation of Michigan Congregational ministers, Olivet, Michigan, on September 6. As many of our readers know, Cornell Hewson for the past few years has been intimately connected with the management of the Columbia Conserve Company of Indianapolis which in conducting a successful co-operative industry is helping to point the way toward Christian industrialism. The wide attention which the experiment is attracting is the occasion of the increasing opportunities coming to him to tell of the principles involved and how they are being worked out. Busy as he is, Cornell Hewson would doubtless be available for Friends' meetings and groups now and then as desired.

NEWS OF OUR MEETINGS

A special meeting appointed by Farmington Monthly Meeting, Farmington, N. Y., at the church, September 6, at 2 p. m., Willard M. Allen and Julia Belle Gardner were united in marriage, using the beautifully simple ceremony adopted by the Society of Friends. Many relatives and friends filled the church for the occasion.

A large number from Greenleaf attended Quarterly Meeting at Boise, Idaho, August 26-28. Friday evening was devoted to a Sunday School program in which the various meetings were represented, while on Sunday afternoon the Greenleaf W. C. T. U. gave a temperance program. Gervas A. Carey with his wife and daughter Elizabeth tarried over night at the home of Calvin Choate en route from Traverse City, Mich., to his new charge as pastor of Friends Church at Newberg, Oregon. Ezra Pearson and wife of Tacoma, Wash., are spending vacation with their children in Idaho, visiting the different meetings and preaching excellent sermons. September 5, Greenleaf Academy opened with 37 students under the Principal, John Dean, who is taking hold of the work nicely, assisted by Mrs. Dean and Miss Terrill. Sylvester Chance and wife, with their three sons, from Noovik, Alaska, on their way home to Rose Hill Kansas, spent a night with Mr. and Mrs. Choate, while motoring through from Seattle where he has been superintendent of schools, his wife helping in Friends missionary work under direction of California Yearly Meeting. The entire graduating class of Greenleaf Academy for 1927 are entering college this fall: Ralph Coate, Elmore Jackson and Ralph Altig at Pacific College, Newberg, Ore.; Everett Tuning at N. P. E. I., Portland, Ore.; Howard Taft, at O. A. C., Corvallis, Ore.; and Virena Rinard at the Nazarene College, Nampa, Idaho. Twenty-three young people at Greenleaf are planning to enter college, four of whom are seniors and seven are freshmen. About half of these will attend Pacific College.

On the evening of September 4, the Young Friends of East Vassalboro, Maine, gave an entertainment at the church. The children of the primary department had an exercise with letters forming the word "Welcome," which was followed by the intermediate grade in an illustration of "Dolls of Other Countries." The young men and women then presented a play, "The Maid of Israel," with scenes from the healing of Naaman. Music was furnished by a quartet, and the large audience expressed their appreciation both in words and in the generous collection, which was given by the young people as their contribution to missionary work.

The annual meeting of the Monkton Ridge Meeting was held in the town hall, Monkton, Tuesday, September 6, when a goodly number was present. Reports were given of the various activities in the church, followed by a program consisting of music, readings etc., and supper. Caroline E. Miles of Earlham College, was present, and told the story of the Christian Flag. James Wild has entered his second year as pastor in Monkton.

Maude Carter Smock has just closed two very successful years of work as pastor of the Friends Meeting at Upland, Indiana, and has received a unanimous call to remain another year. Her work in the different activities of the community are greatly enjoyed and appreciated. There are two strong organizations of the W. C. T. U. in the locality, and she is often asked to address these bodies, which addresses are always instructive and inspirational. Her work with the students of Taylor University is held in high esteem. Last

year 37 students were enrolled in a Bible Class in the Sabbath School with Bessie Brown, a returned missionary, as their very efficient teacher. During the year many students attended the meeting for worship, many of them rendering very acceptable service.

QUARTERLY MEETING AT SOUTH DURHAM

Falmouth Quarterly Meeting was held at South Durham, Maine, August 27-28. Our meetings were well represented both days. The following workers and ministers were present:

Susan Sisson Jones and Linwood W. Jones of South China, Maine, the Yearly Meeting field secretary, Charles N. Replogle and Mae Replogle now at Winthrop, Maine; James A. Coney of East Lynn, Mass.; Phebe L. Pope of East Parsonsfield, Maine; George G. Wolkins, treasurer of the Yearly Meeting, and Lyra Trueblood Wolkins superintendent of Bible Schools, both of Newton Highlands, Mass.

The morning meeting on Saturday was taken up by business. In the afternoon two members of the Peace Caravan Team from Mt. Holyoke College were present and gave a talk about their trip and presented the question, "How can each individual further the cause of Peace?" Mary Hill Binford of Portland, presented some apt and concrete facts upon this question. Following this a very helpful talk was given by Lyra T. Wolkins about Bible Schools and their work.

The Sunday services were very well attended throughout. Two soloists of note, Dorothy Farr of Seattle, Washington, and Lincoln Royce of East Orange, New Jersey, were present, each giving a service of song. A very heart stirring message was given by James Coney which we feel sure inspired many to resolve to lead a better life of service and a closer walk with God.

Dinner was served both days in the hall across the way. The noon prayer and praise meeting under the leadership of our pastor, Harold N. Tollefson, proved a time of refreshing and intimate fellowship, as many taking part as time permitted. Some told of their first call and surrender to the King's service.

The afternoon message was brought by Alfred T. Ware of Portland with a congregation of about 195 present. All were glad to see Albert Minot again assembled with other workers on the facing seat and to note that he is still well in body and strong in the power of the Gospel.

The evening service at 7:30 seemed a most perfect ending to a day so filled with blessings and opportunities. The message presented to us by James A. Coney left in some hearts a sincere desire for more useful and worth-while life service and to be sure that we have Captain Jesus on board our bark as we sail life's sea. Opportunity was given for any who felt called to accept this invitation. The meeting was closed with a farewell message of song by James Coney and his wife; as they left the next day for Lynn after spending a very helpful three weeks of vacation with us.

TO VILMA GLUCKLICH HEROINE OF PEACE

Rosika Schwimmer, one of the leading pacifists in the world, has asked us to publish a biographic sketch of Vilma Glucklich, of Budapest, whose sudden death on August 20 is an irreparable loss to the international feminist and pacifist movement of which she was one of the most beloved and respected leaders:

"Vilma Glucklich, professor at a high school in Budapest, came from a family of educators. Her father was a teacher, her two married sisters and several nieces and nephews are educators.

"Miss Glucklich was already teaching when in 1895 Minister of Education Julius Wlassics opened the schools of Philosophy and Medicine to the women of Hungary. Vilma Glucklich left her post and matriculated as the first Hungarian woman student at the University of Budapest, choosing to study mathematics and science.....

"Several years of teaching at a Girls States High School in Fiume made her the idol of the Hungarian-Italian youth of that city. Changing to a post in a municipal school of Budapest she was singled out for leadership of the Hungarian woman's movement. Those who planned the organization of the Hungarian woman's movement knew that the task before them could best be achieved under the leadership of Vilma Glucklich. And since the start of the Hungarian feminist movement in 1904 to the day of her death Miss Glucklich has been President of the Hungarian Feminist League, which is internationally considered one of the best organized bodies of this kind.

"Vilma Glucklich stood the fire-test of her convictions during the World War. Her organization, fundamentally based on pacifist principles, stood uncompromisingly against the war and she led the refusal of cooperation with war work by her personal example. She refused every service officially asked for the civilian support of the war, and as professor of a municipal school faced dismissal and worse.....

"Under the Karolyi regime she was to be a candidate for parliament, but that regime was overthrown before the democratic elections could be held. There was no woman more beloved in Hungary than Vilma Glucklich and there are few leaders who deserve appreciation more than she. The internal tragedy of Hungary affected her deeply. When the opportunity offered itself in 1922 to concentrate entirely on constructive work for a new world order she left her work and her country temporarily to become the general secretary of the Women's International League for Peace and Freedom, of which Jane Addams is president. From her headquarters in Geneva she was directing till 1925 the work of women of all continents who want to turn their idealism and the responsibility of their race motherhood into that moral force which shall conquer the immoral rule of violence."

AMERICAN FRIENDS SERVICE COMMITTEE
WILBUR K. THOMAS,
Executive Secretary
Correspondence and remittances,
20 South 12th Street
Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

GERMAN PASTOR ENJOYS FRIENDLY CONTACTS

Recently a number of Friends in New York, Philadelphia and Buck Hill Falls had the privilege of meeting and knowing Pastor Wilhelm Mensching of Buckeburg, Germany, who was sent to this country by the German Home Mission and the Abstainers League to attend the Conference against Alcoholism at Winona Lake, Indiana, August 18-24. Pastor Mensching, a Lutheran Pastor, is in close touch with Friends in Germany, and was eager to become familiar with American Quakerism. Because of his years of missionary service in Tanganyika, Africa, and his several years in India as a prisoner of war, he is particularly interested in the race problem,—and he took a leading part in the Pan African Congress, which met in New York late in August, and which is reported briefly in another section.

Meetings were arranged for Pastor Mensching in New York and Philadelphia. Owing to vacation days these meetings were small, but we are sure those who heard him speak on the race question, based on his experiences in Africa and India, and on Prohibition, were greatly impressed with his keen analysis of the situation and with his deep spirit of concern that we share in building a better social order.

Thomas R. Kelly, when he was a representative of the A. F. S. C. in Germany, was well acquainted with Pastor Mensching, and he writes of him: "I don't know how he impresses one when he speaks English. But when he is free to express himself in his own tongue the most genuinely unselfish spirit of concern for other people's troubles shows out. He is the living embodiment of the word "compassion," or the German mit-leid for he suffers with other people."

It was a rare privilege to have Pastor Mensching with us, and those of us in the A. F. S. C. office at Philadelphia will not soon forget this delightful contact.

The road by precepts is tedious, by example, short and efficacious.—SENECA.

FRIENDS READING ROOM AT RAM ALLAH

The Monthly Meeting at Ram Allah has rented two nice rooms opposite the meetinghouse for one hundred dollars a year, and have furnished them with seats, chairs, cupboards, different kinds of interesting books, Arabic and English newspapers and have called the new venture "The Friends Reading Room." It is opened four times a week. The aim of the Meeting is to encourage the young men of the town to come and spend their time in reading a book or newspaper instead of spending their time in coffee houses and drinking places.

A Summer Club has been organized in Ram Allah, through the efforts of Willard Jones, for the young men who are home from school for the summer. They usually have nothing to do with their time, but this club is organized to give them something to do. On Monday there is the regular business meeting—well attended; on Tuesday, a social or a walking trip to some place of interest; Wednesday there is a lecture or cinema; Sunday evening, the song service; and every day, if there is time, tennis. "This week," writes Willard Jones, "we went to Emmaus, which is one of the most beautful spots in southern Palestine. We have had the boys for tea once here at the Mission Home, and once at the Girls' School. Next week we have them at the Boys' School. The chairman is a young man who recently joined Friends—a graduate of Beirut University, teaching in the Men's Training College next year. He is offered a scholarship for three years to Oxford or Cambridge and plans to go in another year. The club has done much to get Catholics, Greeks and Protestants together and they are planning a drama at the close of summer, the proceeds to go to our reading room."

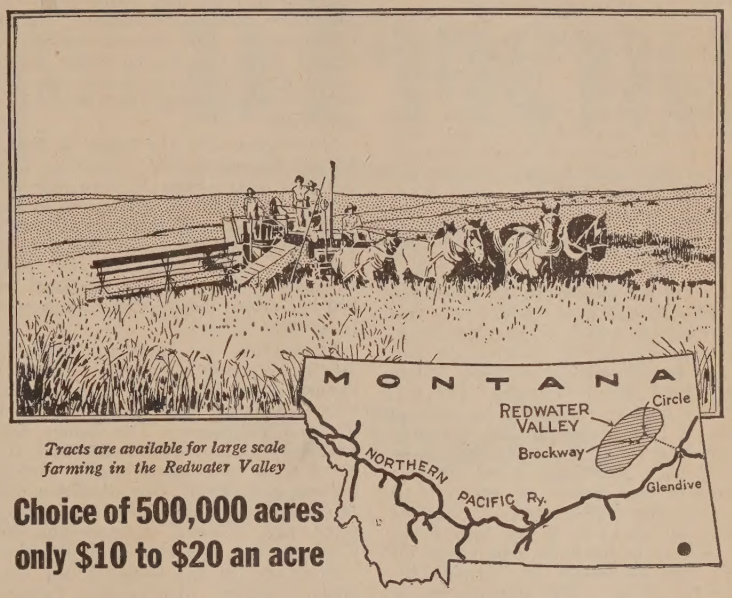
INTERNATIONAL SUNDAY SCHOOL LESSON

October 2, 1927

Elijah on Mt. Carmel: I Kings 18:30-39.

Some sixty-five years after the division of the empire there came to the throne of the northern kingdom a man named Ahab, the son of the former king, Omri. Ahab continued Solomon's policy of making alliances with foreign powers and sealing them by marriage. He allied himself with Ethbaal, king of Tyre; and married the Tyrian princess, Jezebel. In those days alliance with another nation meant recognition of its god also. Consequently the worship of the Tyrian god Melkarth in Israel was placed on an equal footing with the worship of Jehovah. Jezebel was allowed to establish her foreign cult and to bring with her 450 heathen priests. And there was even begun a persecution of the priests of Jehovah. Although such an alliance strengthened the nation politically, it was dangerous religiously. It was the prophet Elijah, a rough hermit from the town of Tishbeh in Gilead, who saw this danger and worked vigorously to purify Israel's religion. He was the outstanding champion of the worship of Jehovah as the One God of Israel, and the bitter opponent of the recognition of all foreign gods.

MONTANA'S RICH REDWATER VALLEY OPENED BY NEW RAIL LINE



Tracts are available for large scale farming in the Redwater Valley

Choice of 500,000 acres only $10 to $20 an acre

RAPID development of the great farming country in the Redwater Valley of Southeastern Montana is seen in the opening of 1,000,000 acres by a new branch line of the Northern Pacific Railway running 63 miles from Glendive.

Here the Northern Pacific will sell direct to farmers a half million acres, obtained from the U. S. Government, at prices ranging from only $10 to $20 an acre, with 20 years to pay. Taxes are extremely low—only 10 to 16 cents an acre. Special advantages are available to neighbors and colonies desiring to settle together.

Diversified or mixed farming is successful throughout this area. Corn has increased by hundreds of thousands of acres in the last few years in Southeastern Montana. Hog production has grown rapidly. All classes of livestock are raised. The dairy industry is getting a good start.

Communities already are established. Churches have been built. Schools are open. There is progress ahead. With the coming of the railroad markets will be closer. More farmers will come in. Land values will increase.

The Northern Pacific Railway will help farmers in getting started right. Settlers are wanted who seek a real chance for themselves and their families. The Northern Pacific will send a representative to talk the matter over, if desired. Investigate this opportunity. Let us send you booklets, prices and easy payment plan. All sent free.

NORTHERN PACIFIC YELLOWSTONE PARK LINE

MAIL COUPON!

J. M. Hughes, Land Commissioner,
Northern Pacific Railway Co.,
Drawer 139 St. Paul, Minn.

Without obligation on my part please send all information about Redwater Valley Country.

Name .....

Town .....

State .....

Baal. The name means Master or Owner, and was not applied solely to any one god. It was simply a title which was used by the Canaanites in connection with almost any of their local deities. The Baal against whom Elijah contended at Mount Carmel was the Phoenician Baal Melkarth, the god of Tyre. His cult was very cruel and licentious.

30. *Elijah said.* Elijah had challenged Ahab and his prophets of Melkarth to a test to prove which is the true God. The one that answers by fire is to be accepted. On the slopes of Mount Carmel stand the 450 heathen priests grouped about their altar. All day long they have chanted "O Baal, hear us!"—but in vain. Now Elijah proceeds to demonstrate the might of Jehovah. *Come near.* He calls the throng who have been standing back in awe to come closer. *He repaired.* There was at this place an abandoned sanctuary of Jehovah. Probably it had been thrown down in Jezebel's persecution.

32. *In the name.* Belonging to. *Two measures.* About six gallons. The space enclosed by the trench, in which could be sown six gallons of seed, covered an area, according to Dr. Moffatt, of 1800 square yards. This would be equivalent to a circle having a radius of 24 yards.

33-35. The wood and altar were soaked with water probably to ensure that there

was to be no trickery, no concealed coals.

36. *The evening oblation.* Probably late afternoon.

38. *Fire of Jehovah.* That is, lightning. Compare Lev. 10:1, 2; Job 1:16.

39. *Fell on their faces.* All bowed down in fear and reverence before Jehovah. This is a typical Oriental attitude for worship.

THE SIN OF INDEFINITENESS

When Ahab admitted the worship of Baal he did not feel disloyal to Jehovah. Ethbaal, King of Tyre, was a valuable ally, and Ahab probably considered it only courtesy to pay tribute to the Tyrian god. Then, too, if he expected his Tyrian wife, Jezebel, to join him in worshiping Jehovah, he might consider it only fair to join her in worshiping Baal. Probably, Ahab never once thought he was unfaithful to the God of Israel. His sin was that of indefiniteness in religion. He looked upon Baal as just another god who demanded ritual and sacrifices. He did not appreciate the difference between Jehovah and Baal. And it was this very indefiniteness which Elijah denounced. "How long go ye limping between the two sides?" said he, "if Jehovah be God, follow him; but if Baal, then follow him." (18:21). Much of our modern religion is as slipshod as Ahab's. I have heard it said, "It does not matter what one believes so long as he is sincere." Such an attitude is only that of the coward or the drone: of one who is afraid to face the consequences of religious seriousness, or one who is too lazy to be definite. We see in Jesus the true nature of God. We need no longer go "limping between the two sides." May there never be a question on which side we stand.

GEORGE A. SELLECK.

Lincoln, Virginia.

MARRIAGES

ALLEN-GARDNER — At Friends meetinghouse, Farmington, N. Y., September 6, 1927, using Friends' ceremony, Julia Belle Gardner and Willard M. Allen.

BROKAW-CLOUD—At Friends meetinghouse, Leesburg, Ohio, August 30, 1927, using Friends' ceremony, Melinnie Thelma Cloud, daughter of Elonzo E. and Bertha E. Cloud of Leesburg, Ohio, and August Brokaw of Cincinnati, Ohio.

HENDERSON-WALLACE — At the home of the bride's parents, Owensville, Indiana, June 25, 1927, Jean Wallace and Paul C. Henderson. At home in Mooresville, Indiana.

PHILLIPS-REITZEL—In the presence of a family gathering at Monrovia, Indiana, August 20, 1927, Helen Reitzel and Elvin E. Phillips. Lewis E. Stout, minister. Both will attend Purdue University this year.

WHITNEY-ROBERTSON — At the Friends Meetinghouse, Golder's Green, England, August 31, 1927, Willis Bevan Whitney, of Gerrard's Cross, son of the late Willis Norton Whitney, M. D., of Tokyo, Japan, and Mary Caroline Whitney, and Dorothy Ann Robertson, daughter of the late Alexander Webster Robertson of Banchory, Scotland, and Eliza Robertson, formerly of Jordans.

SCHEDULE OF YEARLY MEETINGS

With date and place of meeting and name and address of presiding clerk:

Kansas—Wichita, Kansas, October 11. Edmund Stanley, 1813 University Ave., Wichita, Kans.

Five Years Meeting—Richmond, Ind., October 18. John R. Cary, 205 Morris Bldg., Baltimore, Md.

Baltimore—Baltimore, Md., November 16. John Cary, 205 Morris Bldg., Baltimore, Md.

DEATHS

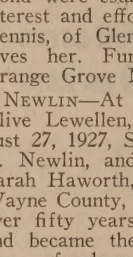
BINNS—At her home in Lawrence, Mass., July 24, 1927, Zillah Binns, widow of Hezekiah Binns, after several years of failing health, in her 80th year. Her many friends and especially Lawrence Meeting in which she was an elder and active since its opening will miss her cheerful and helpful ministrations. The funeral service was attended by many of the older Friends in Salem Quarterly Meeting and was conducted as a Friends Meeting which would have been her wish.

BUFFINTON—At her home in Fall River, Mass., August 1, 1927, after an illness of nearly a year, Anna R., daughter of Samuel R. and Mary S. Buffinton, in her 73rd year. A birthright member of the Society of Friends and deeply interested in its welfare, she gave freely of her time and strength in the work of the local meeting, and her active service and valiant spirit will be greatly missed.

FRAME—At her home in Glendale, California, September 5, 1927, Eunice Furnas Frame, in her 74th year. Born at Waynesville, Ohio, she spent much of her life in Richmond, Indiana. The homes for aged Friends both at Waynesville and at Richmond were established largely through her interest and effort. One daughter, Edith S. Dennis, of Glendale, with her family, survives her. Funeral service was held at Orange Grove Meetinghouse, Pasadena.

NEWLIN—At the home of her daughter, Olive Lewellen, Martinsville, Indiana, August 27, 1927, Sarah H., widow of Charles O. Newlin, and daughter of Dillon and Sarah Haworth, in her 83rd year. Born in Wayne County, Indiana, where she lived for over fifty years, she was married in 1866 and became the mother of nine children, three of whom—Albert M., John A., and Olive—survive her. She was a lifelong member of the Society of Friends and converted to Christ in early womanhood, after which she was ever ready to serve in the cause of her Master.

NEWSOM—At his home in Carthage, Indiana, August 21, 1927, Allen W. Newsom, in his 86th year. A birthright member of Friends, he was a dry goods merchant for 33 years and more recently active in farming interests enjoying remarkable health until a few days before he was taken. He was faithful and generous to his church, family and community. In 1881, when the present meetinghouse was built, he was treasurer and advanced funds generously before subscribed amounts were paid in. The widow and five children survive him.



WINSTON-INTERNATIONAL
RED LETTER BIBLES
SELF-PRONOUNCING
Bibles and Testaments that Emphasize Christ
All the Prophetic Types and Prophecies in Old Testament and Words of Christ in New Testament are Printed in Red.
Send for Illustrated Catalog
THE JOHN C. WINSTON CO., *Publishers*
American Bible Headquarters
330 Winston Building Philadelphia

EXPERIMENTS IN PERSONAL RELIGION

A unique and challenging series of studies from religious history and current life. Projects under guidance. Correspondence instruction optional.

A Home Study Course
75 cents, 60 cents for 5 or more
The American Institute of Sacred Literature
The University of Chicago Dept. 416 Chicago, Ill.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
Ellison R. Purdy.....Minneapolis, Minn.
I. W. Cook.....Oskaloosa, Iowa
S. Edgar Nicholson.....New York City
Ancil E. Ratliff.....Fairmount, Ind.

Subscription Price $2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO
Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

LONG BEACH, CALIFORNIA
Bethel (Second) Friends Church, corner of East 10th Street and Gladys Ave. Visitors take an East 10th Street bus on Pine Ave., get off at Gladys Ave. at the church. Bible School at 9:45. Meetings for Worship at 11 a. m. and 7:30 p. m. C. E. at 6:30 p. m. Midweek prayer meeting on Wednesday evening at 7:30. Friends visiting Southern California will receive a home-like welcome to all our services. Lindley A. Wells, pastor. Res. 2825 East 10th St., Phone 334-282.

THE NICHOLSON PRESS
FOUNDED 1870 Nicholson PRINTING COMPANY RICHMOND, IND.
26-28-30 N. NINTH ST.
Commercial Printers and Binders
PUBLICATIONS
PRINTERS OF THE AMERICAN FRIEND